Taluk clerks and peons were supposed to be open to Christians. But their number could be counted on one's fingers. Nor was the situation much better in the lower ranks of the Forest, Police, Excise, Registration and certain other departments. No doubt, the proportion was more than satisfactory in the Medical Department, while, in the Judicial, Engineering and Agricultural Departments, the Christians were fairly represented. But admission to those departments could be secured only by passing professional examinations at great cost of money and energy. Where no professional qualification was necessary and where the grant of appointments depended upon personal choice, the situation was miserable. With regard to Stationary Magistrates, the Christians had special ground for complaint. The system was first introduced with the object mainly of providing some good appointments to Christians who could not rise high in the Revenue line. But now only 8 out of the 25 Magistrates were Christians. The Member urged that the First Class Stationary Magistrates, instead of being obliged to remain stationary till the end of their service, should, whenever possible, be given higher appointments in other departments open to Christians, for instance, in the Excise, Police, Registration and Anchal Departments. The place of Additional Division Assistants, as at Perumbavur, who were free from Devaswom functions, should also provide scope for Stationary First Class Magistrates.

In conclusion, the Member summarised his prayers as follows:—

(1) If possible, the Revenue Department should be separated from the Devaswom by some arrangement, so that the former might be thrown open to Christians also.

(2) If that could not be done, the Revenue Service in all its ranks should be open to Christians in spite of the Devaswom functions of the officers.

(3) Statistics should be prepared of the non-gazetted ranks of the Public Service showing the distribution of appointments among the various classes of the subject population.

(4) As was done at the time of the famous Malayali Memorial, the Government should receive a deputation of the Christian community so that the Government might hold conference with them when such questions might be more fully discussed from all points of view.

The Member earnestly hoped that the *Shashtipurthi* year of His Highness the Maha Raja would be made still more memorable by the removal of the grievances of His Highness' Christian subjects in connection with the Public Service of the State.

Dewan's reply—Noted.

154. Native Christians and the Public Service.

Mr. S. Y. Gnanakkan (Member, Nominated) complained about the paucity of the Indian Christians in the public service and said that the Revenue and Devaswom Departments were entirely closed to the Indian Christian community and that, even in other departments where, having regard to their exclusion from the above two departments, they could unquestionably claim a larger share of appointments, his community was not adequately represented. He proceeded to examine the number of Christian employes in some departments, such as the Sirkar Vakil's Department, the Law College, the Secretariat, the Judicial, Registration, Education, and the Anchal Departments and regretted that the number of Christians, especially South Travancore Christians, was very small both in the higher and lower ranks, that there was not a single South Travancore Christian either as a District Judge or as a Sirkar Vakil or as a lecturer in the Law College. The state of things was in no way better in the other departments. The total number of Christians employed in the Huzur Office and their prospects were not very encouraging. There could be no objection to the promotion of Christian First Class Magistrates as District Superintendents of Police or as Assistant Excise Commissioners, as those posts were filled by drafting men from other departments. He suggested that Christian Magistrates and other Christians in certain departments in which prospects were limited, might, in justice to their claims, be shifted to other departments, whenever opportunities occurred, with a view to give

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them a chance of rising. He also proposed the institution of an enquiry into the causes of the comparatively low representation of the Christians in the public service with a view to adopt the necessary measures for the entertainment of the members of his community more largely and for greater encouragement to those Christians already employed in the service.

Dewan's reply.—Noted.

155. Encouragement to the Malayala Brahmins in the matter of education and their entertainment in the State service.

Mr. Narayanar Janardanar (Member, Jenmi, Trivandrum Division) said that the backwardness of his community in point of education was well known. Only very few men in the community recognised the awkwardness of the situation. The percentage of members of his community who knew the English language was infinitely small. It was with a view to remedy the above defect that the Government sanctioned a special school for the Malayala Brahmins. The highest class in the school was the Third Form. The students who passed the Third Form had generally to discontinue their studies. Their education was incomplete and they became useless in after-life. The students who had an aptitude for learning were not sufficiently encouraged by their parents and guardians. The Member prayed that the Government might view the cases of such students sympathetically and encourage them by granting scholarships. He also suggested that education be made compulsory, at least in so far as the Malayala Brahmin community was concerned.

Dewan.—What sort of education, do you consider should be made compulsory?

Member.—I ask that English education be made compulsory in our community.

Dewan.—Action has not been taken anywhere to make English education compulsory. In some countries, compulsory education has been introduced in respect of the Vernaculars of those places. I fear it will not be feasible to make English education compulsory.

The Member, continuing, said that, for the present, the Government should take steps to spread English education amongst his community by granting fee concessions and scholarships and that the question of making English education compulsory might be considered later on.

The Member stated that the percentage of members of his community in the Government service was very small and that the Government were not showing any special consideration to the community. A Malayala Brahmin graduate who applied for a teacher's place in the Special School was not given that place. There were also other instances in which applications from qualified Malayala Brahmins were not given any consideration. The Member, therefore, prayed that special encouragement be given to qualified persons from his community, at least for some time, in the matter of appointments in the State service.

Dewan's reply.—Noted.

156. Ezhavas and Government Service.

Mr. C. O. Madhavan B. A. & B. L. (Member, Nominated) said that the subject began to be represented at the Assembly from its very first session and that the representation invariably met with the sympathetic consideration of the Government. It was only in 1083, however, that the Government laid it down as a principle that Ezhavas should be given preference in the matter of Government appointments. Almost all the Government appointments now held by Ezhavas were given to them subsequent to that time. It was gratifying to note that the present Government were not only adopting the very same policy but had even gone a step further in having issued an order to all Heads of Departments to give special consideration to Ezhava applicants for Government appointments. The Member pointed out that such orders were very seldom honored in their observance and requested that the Government might be pleased to devise means to ascertain how far their orders

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